WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

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TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

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SLEEPING AND INATTENTION IN THE HOUSE OF GOD

We may well ask whether such an inconsistency was ever seen in a Pagan temple or a Mahometan mosque. "He who sleeps in a place of worship," says one, "is as though he had been brought in for a corpse, and the preacher was preaching at his funeral." Upon this subject I cannot help transcribing what has been written by an eminent author. "Constant sleepers," says he, "are public nuisances, and deserve to be whipped out of a religious assembly, to which they are a constant disgrace. There are some who have regularly attended a place of worship for seven years, twice a-day, and yet have not heard one whole sermon in all the time. These dreamers are a constant distress to their preachers. In regard to their *health*, would any but a stupid man choose such a place to sleep in? In respect to their *character*, what can be said for him, who in his sleep make-mouths and wry faces, and exhibits strange postures; and sometimes snorts, starts, and talks in his sleep? Where is his *prudence*, when he gives occasion to malicious persons to suspect him of gluttony, drunkenness, laziness, and other usual causes of sleeping in the day time Where is his *breeding?* He ought to respect the company: what an offensive rudeness to sit down and sleep before them! Above all, where is his *piety* and fear of God!"

"Where is your respect for your minister?" says another "For six days he labours, and on the seventh he brings into the pulpit what he has in secret prepared. Unhappy man! Thy hearers tell thee to thy face, that thy labours for a week are not worthy their attention for an hour. O! how often has it been, that, when the faithful zealous man of God has had his heart warm with his subject, and has fondly thought each attendant's feelings were in unison with his own, that by your indecent yawning, your filthy snoring, or repeated nodding before his eyes, his pleasure hath yielded to surprise, his surprise to grief, and his grief to discouragement, until he has possessed sufficient fortitude to close the sentence he had begun; and a season which promised universal delight, becomes, through your indolence, tormenting to the preacher, and unprofitable to attentive hearers."

As Mr. Nicoll, of Exeter, was once preaching, he saw several of the aldermen asleep, and thereupon sat down. Upon his silence, and the noise that presently arose in the church, they awoke, and stood up with the rest; upon which he arose, and said, "*The Sermon is not yet done; but now you are awake, I hope you will hearken more diligently,*" and then went on.

Aylmer, Bishop of London, in 1580, took a Hebrew Bible out of his pocket, and began to read it. This immediately awakened his hearers, who looked up to him, amazed, that he should entertain them so unprofitably; when, finding they were awake and very attentive, he proceeded in his sermon, after admonishing them how much it reflected on their good sense, that, in matters of mere novelty, and when they understood not a word, they should listen so heedfully, and yet be so regardless of points of the utmost importance.

It is said that Dr. South, one of the chaplains of Charles the Second, preaching on a certain day before the court, which was composed of the most profligate and dissipated men in the nation, perceived, in the middle of his discourse, that sleep had generally taken possession of his hearers. The doctor immediately stopped short, and, changing his tone of voice, called out to Lord Lauderdale three times. His Lordship standing up, "My Lord," says South, with great composure, "I am sorry to interrupt your repose, but I must beg of you that you will not snore quite so loud, lest you awaken his majesty."

It is related of Dr. Young, that, as he was preaching in his turn at St. James's, he plainly perceived it was out of his power to command the attention of his audience. This so affected the feeling of the preacher, that he sat back in the pulpit, and burst into tears.—And of Bishop Abbot it is said, that once, on such an occasion, he took out his Testament, and read Greek.

The Bishop of Massilon, in the first sermon he ever preached, found the whole audience, upon his getting into the pulpit, in a disposition no way favourable to his intentions. Their nods, whispers, or drowsy behaviour, shewed him that there was no great profit to be expected from his sowing in a soil so improper. However, he soon changed the disposition of his audience by his manner of beginning. "If," says he, "a cause the most important that could be conceived were to be tried at the bar before qualified judges; if this cause interested ourselves in particular; if the eyes of the whole kingdom were fixed upon the event; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this yet undetermined trial; would you not all sit with due attention, and warm expectation, to the pleadings on each side? Would not all your hopes and fears be hinged on the final decision? And yet, let me tell you, you have this moment a cause where not one nation, but all the world, are spectators: tried not before a fallible tribunal, but the awful throne of heaven; where not your temporal and transitory interests are the subject of debate, but your eternal happiness or misery; where the cause is still undetermined, but, perhaps, the very moment I am speaking, may fix the irrevocable decree that shall last for ever; and yet, notwithstanding all this, you can hardly sit with patience to hear the tidings of your own salvation. I plead the cause of heaven, and yet I am scarcely attended to." What an admirable address! O ye sleepy hearers, read it and reform.

WORLDLY ANXIETY.

Our Lord closes his interesting and divine diccourse on the subject of worldly anxiety, with an argument drawn from the evident absurdity of anticipating sorrow, and rendering ourselves unhappy beforehand:—"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient for the day is the evil thereof." Matt. vi. 34. —That is, be not *anxious*, *solicitous*, *miserable*, about to-morrow; literally and strictly, be not of a *doubtful, divided mind*. For all care supposes a per-

son to be wavering, drawn hither and thither by different motives—first one way and then another; not knowing how to fix and determine. They who have felt the torment of such a state of mind, know the meaning of what is so beautifully expressed by the original word in this place of Scripture, which thus kindly commands us not to make ourselves wretched by anxious apprehension about the future. In this ever memorable precept, Christ consults our natural quiet, no less than our spiritual welfare. The chief sources of uneasiness are, vexation to what is *past*, or forebodings of what is *to come;* whereas what is *past*, ought to give us no disquiet, except that of repentance for our faults; and what is *to come* ought much less to affect us, because, with regard to us and our concerns, it is not, and perhaps never will be. The *present* is what we are apt to neglect. —That, well employed, will render the remembrance of the *past* useful, and the prospect of the *future* comfortable. The promise of worldly necessaries and comforts, is made on the condition of seeking first the kingdom of God, and his righteousness. Let him, who thinks he has not his share of good things in this life, retire into his closet for half an hour, and ask himself a few questions: as—"Have I ever really and in earnest sought the kingdom of God and his righteousness? Do I so much as know what they are? Or have I taken any pains to inquire? If I have inquired and understood their nature, do I not rather seek after any thing than after them? Is not either business or pleasure, or even idleness itself, that most irksome and tormenting of states, preferred before them? Do I give one hour out of the four-and-twenty, to the contemplation of them? Does Christ rule in my heart by faith; and do my appetites and passions move in obedience to that heavenly principle? Are those tempers alive and reigning in me which Christ has pronounced *blessed?*" The answer returned by conscience to such questions as these, would perhaps show the best man living, that if he have not all he wants, there is no just reason for complaint —There is another consideration which may completely settle our minds, on the subject of the distresses to which the righteous are sometimes subject in this present life. A good man may be rendered much better by trials and afflictions. But this is a large subject, on which I mean not to enter. I would close with remarking, that cheerful attention to the duties of the day, is like the manna when descended fresh and grateful from above. Anxiety about the events of tomorrow, resembles the manna when, distrustfully laid up contrary to the Divine command, it bred worms and putrified. Give us then, blessed Lord, our *daily* bread; and let it not be corrupted by discontented and unthankful imaginations. Only enable us to trust in thee, and then we shall never be confounded.

From the Christian Mirror.

LOVE AND TRUTH IN CHRISTIAN INTERCOURSE.

In the present condition of our race, man is made up of different qualities—good and bad. There are excellencies and defects in all truly pious men. On some occasions it is our duty to observe narrowly the various traits of character in a particular individual; as when we are to decide respecting his admission to a church; or when we are to determine his qualifications for an important station. Here we must seek the fullest information; and we must help others, by imparting freely what we know. I deem it as great a violation of truth to represent a bad character favourably, as to represent a good character unfavourably; to call evil good, as to call good evil. But no one, I think, will doubt, that where we speak of absent persons, once too favorably, we speak a hundred times too unfavorably;—I mean, that we make an unfavorable impression. We may do this without one syllable of literal falsehood. The most cunning, the most wicked, the

most successful calumniators, are those who keep, in one respect, considerably near to the truth. They criticise absent persons, they notice every defect, they exhibit it in the strongest light, they make it appear most corrupt in its nature and in its consequences. At the same time they are silent about the virtues of the character on which they make remarks. Pious people are solemnly bound to avoid this dishonesty. It is mere falsehood. But they do often greatly err on this point. And I earnesly conjure every one who reads these lines to meditate on this subject. There are some who have high ideas of integrity, and christian consistency. They have deemed it important to be careful in scrutinizing characters, that they may distinguish true religion from false. They may be quick to observe the defects of every individual.—They think they honour godliness, by noticing and reprobating the failings of their neighbours, and all persons of whom they have any knowledge. They think too, that they guard their friends against these failings. But the practice is unfair, uncharitable, unchristian. It is a violation of truth. It is also injudicious. It does not accomplish a good end, if a good one is designed. It is a violation of truth; because the exhibition of the real failings of absent persons, without a proportionate display of their excellencies, makes an untrue impression of their worth on the whole. It produces the same effect that mere slander would. Remember then this command; *Thou shalt not bear false witness against thy neighbour*; and if you would not be judged guilty, in the court of heaven, of violating this law, do not utter the truth, and just so little of it, as will make an incorrect impression. I believe that this subject is not sufficiently considered; and that the criminality of the practice I speak of, is scarcely felt. The evil consequences of mentioning failings alone, are not perceived; and the fact, that nothing but the truth is said, quiets the conscience.

The practice is not only a violation of truth, is it injudicious, it does not accomplish a good end. I have reason to believe that a severe critical notice of the defects of good men, especially of distinguished men, has a powerful effect in producing a most agreeable self complacency. Instead of humbling us, or exciting us to watchfulness and activity, it makes us feel satisfied with ourselves, and nourishes our pride: It robs others of the respect due to them; and it diminishes the mutual love, esteem and confidence which are the glory of the church of Christ.—Then did the church shine forth with noble lustre, when an enemy was constrained to say, "Behold how these Christians love one another!" Let us, christian brethren, have done with this fault finding temper. I affirm with confidence, that if you have met together, and have conversed only of the failings of absent brethren, Christ was not with you. We had better talk of the news, the markets, the weather, of any subject, rather than of these things. There is a vast measure of conversation ABOUT religion, that is no more religious, than the seats and walls of a house of worship are a true church of Christ. What good end does it answer for two brethren to talk together about the errors of an absent brother? One word spoken to him in affection, and and faithfulness, about his faults, will do more good to him and to the faithful brother, than hours of talking about him. Society would exhibit a delightful spectacle, if there were more of love and faithfulness in the intercourse of believers: if christians when they met, loved to dwell on the excellencies of their brethren, and took occasion from these excellencies, to admonish each other, and to provoke to love and good works; and if they spoke of the errors of the absent with grief, and only that they might immediately correct them. I do not urge that we ought to be satisfied with the attainments our brethren have made, or with their services for Christ. If we love them, and speak well of them in their absence, we shall be most faithful to them; we shall be most confident in telling them their faults; and when they know that we love them, and speak well of them; they will receive cordially whatever we say.

The manner in which we too often speak of other denominations of christians comes under my censures. I do not see that any thing is effected for the glory of God and the welfare of the church, by dwelling on the faults of other sects. I verily believe we often talk of this subject, just as we talk about the weather, because there is nothing else of which we can speak. We may and we ought to contend earnestly for the faith once delivered to the saints; and we may also,

though with wisdom, shew, in our opponents the injurious influence of their views on their temper and life. But if they are christians, or if they are not, every expression of affection, regard, and good will, which we can with honesty make, will help our cause and honor religion.

C. C.

From the Mirror.

PROCRASTINATION.

Nothing is more destructive to the souls of mankind, and yet nothing is more common, than a disposition to put off the concerns of the soul to some uncertain hereafter; or at least for the present. How many, while hearing the word, tremble like Felix of old, and yet like him say to the Holy Spirit, "Go thy way for this time." God in his word has, as it were removed the covering from the eternal world; the door of heaven is opened before sinners, and the Saviour who died for them, pleads with them to enter in and enjoy all its happiness, promising them all the good things of this life, which are needful for them, and at last victory over death, freedom from pains, sorrow and sin. They are here shown the doleful regions of hell, and warned in the most melting manner to flee from the wrath to come. The Holy Spirit comes again and again, saying, "O do not this abominable thing which I hate." Turn ye at my reproof. They are told of the shortness and uncertainty of life, and loudly admonished by the death of others to improve the present fleeting moments in preparing to meet God. They know that one moment may shut the door of mercy against them forever; and yet, notwithstanding all this, they madly rush onward toward eternal woe, slighting the offers of mercy, the love and compassion of the Saviour, and grieving the Spirit of God. Dear immortals, why will you delay the work of repentance for a moment? How dare you thus weary out the long suffering patience of God! To whom will you look for help should God rise up in anger and swear that you shall not enter into his rest? Are you not travelling the broad road to ruin, and are you not at the very door of hell! A few steps more and it is closed upon you forever; and then, O then, how wretched must you be. Every time you put off repentance, you provoke God to give you up, and let you have your own chosen way. You give satan a fresh advantage over you, which he is sure to improve; and harden your heart, and rivet stronger and stronger those fetters which will soon bind you beyond all hope of escape; and are fixing stronger and stronger the dreadful habit of delaying repentance. And O, should this habit become fixed, your are undone past all remedy. How long God will bear with you, no mortal knows; but it is certain that if you cherish this disposition but a little longer, you are lost forever. Believe me, you might as well *resolve* to make your bed in hell, as to cherish this delaying spirit—for as sure as God is true, it will soon lead you there. The devil, your own corruptions, and sinners around, are all in a league to destroy your soul; and yet you are unconcerned, casting off fear and restraining prayer, and putting far away the evil day—when one short hour may seal your destruction sure. O how unreasonable is all this! O sinner! fly! *do fly*, to the kind compassionate Saviour, and secure that good part which cannot be taken from you. God, Christ, and the Holy Spirit, are all willing, and inviting you to come and be saved; promising many blessings to the obedient; and O why should you be unwilling! O tremble, lest while you thus despise the offers of mercy, God should say to you, "Thou fool, this night thy soul shall be required of thee."

GAIUS.

VOLCANIC LAKE.

The 51st number of the North American Review contains an interesting review of a book recently published in Boston, entitled "Journal of a tour around Hawaii, the largest of the Sandwich Islands," from which we extract the following extraordinary description

Among the most extraordinary phenomena on the island of Hawaii, is the great crater of Kirauea, situated about twenty miles from the seashore in the interior. It is thus described in the journal.

"Immediately before us yawned an immense gulph, in the form of a crescent, upwards of two miles in length, and about a mile across, and apparently eight hundred feet deep. The bottom was filled with lava, and the south west and northern parts of it were one vast flood of liquid fire, in a state of terrific ebullition, rolling to and fro its 'fiery surge and flaming billows.' Fifty-one craters, of

varied form and size, rose, like so many conical stands, from the surface of the burning lake. Twenty-two constantly emitted columns of grey smoke, or pyramids of brillant flame, and many of them, at the same time, vomited from their ignited mouths streams of florid lava, which rolled in blazing torrents, down their black indented sides, into the boiling mass below.

"The sides of the gulph before us were perpendicular, for about four hundred feet; when there was a wide, horizontal ledge of solid black lava, of irregular breadth, but extending completely round. Beneath this black ledge, the sides sloped towards the centre, which was, as nearly as we could judge, three hundred or four hundred feet lower. It was evident, that the crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or inundated the low land on the shore.—The grey, and, in some places apparently calcined, sides of the greater crater before us; the fissures, which intersected the surface of the plain, on which we were standing; the long banks of sulphur, on the opposite side; the numerous columns of vapor and smoke, that rose at the north end of the plain, together with the ridge of steep rocks, by which it was surrounded, rising probably, in some places, four hundred feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnances below.

"Between nine and ten, the dark clouds and heavy fog, that, since the setting of the sun, had hung over the volcano gradually cleared away, and the fires of Kirauea darting their fierce light athwart the midgnight gloom, unfolded a sight terrible and sublime beyond all we have yet seen.

"The agitated mass of liquid lava, like a flood of melted metal raged with tumultuous whirl. The lively flame that danced over its undulating surface, tinged with sulphureous blue, or glowing with mineral red, cast a broad glare of dazzling light on the indented sides of the insulated craters, whose bellowing mouths, amidst rising flames, and eddying streams of fire, shot up, at frequent intervals, with loud detonations, spherical masses of fusing lava, or bright ignited stone.

"The dark bold outline of the perpendicular and jutting rocks around, formed a striking contrast with the luminous lake below; whose vivid rays thrown on the rugged promontories, and reflected by the overhanging clouds, combined to complete the awful grandeur of the imposing scene.

It is a striking feature of this volcano, that it does not spring out of a mountain, or hill, as is the case we believe in all other parts of the world, but is seated in a comparatively plain country or rather at the base of the stupendous mountain, Moura Roa. It never overflows its margin, like other volcanoes, but the lava seeks the subterraneous passage, bursting out occasionally at a distance from the crater, and finding its way to the lower country, and even to the sea. The dimensions of this enormous gulph have been more accurately ascertained by Mr. Goodrich and Mr. Chamberlain, who have made a recent visit to it. By actual measurement they found the upper edge of the crater to be seven and a half miles in circumference; and at the depth of five hundred feet, they satisfied themselves that its circumference was at least five and a half miles. They judged the depth to be one thousand feet.

TIGHT DRESSING.

One of the most striking follies of mankind in the present day, is the stupid homage they pay to fashion. In one part of the world, a bandage is early bound about the feet of small children, to preserve their delicacy by stopping their growth; in another, two boards are placed on the head in infancy, one behind and the other before, and tied together to flatten, elongate, and beautify the cranium. In our own country, "the human form divine" is distorted by the application of splints and bandages, as though the form of the body could be improved by being confined in surgeons apparatus for dressing broken bones.

Stomach boards stiffen the body, and destroy the easy and graceful motions for which it is by nature so admirably fitted; they moreover tend much to the displacement of parts which in their natural situation and form add greatly to female beauty. Tight lacings, with or without stomach boards, prevent the free motion of the ribs necessary to easy breathing, confine the lungs, and diminish the chamber in which the heart beats as it fills with blood.

and frequently interrupts its action and produces fainting. From this practice arises difficult breathing, palpitation, acute or low inflamatory actions, which are liable to result in adhesions of contiguous parts, pain in the side, cough and consumption. This practice has its effects, too, upon the organs in the upper part of the abdomen, particularly the stomach and liver. Compression here exerted, impedes the delicate process going on in those organs, the natural and easy condition of which is essential to health. In this way a foundation is laid for dyspepsia, with its train of attendants, and dyspeptic consumption.

When tight lacing is adopted, as it often is, at the age of 11, 12, or 13, its mischievous effects are in a great measure irremediable. The capacity of the chest is permanently diminished, so that during the natural growth of those parts which are confined, the lungs are prevented from evolving to their natural and necessary extent, thus establishing a permanent disproportion between the breathing and circulating systems, or between the greater and lesser circulations. This disproportion generates derangement of function in vital organs, which tends to produce a diseased structure that medicine cannot remove.

The principal object in employing the tight dressing apparatus, is to bring about such an alteration in the form of the body as to throw it out of all natural proportion. This alteration, however satisfactory it may be to the individual, is a violation of acknowledged principles of beauty. An inspection of the exquisite models of Grecian sculpture which have come down to us, and which, because true to nature, have stood the test of criticism for *twenty centuries*, and still command the homage of genius, as combining all that delights in native symmetry or elegant proportion, clearly shows the absurdity of that standard which distorts the finest forms, changes them into a resemblance of certain insect tribes, and revolts and sickens at the richest and fairest proportions with which the God of nature has blessed the world.—*Med. Intel.*

MANUMISSION OF SLAVES.

The Society of Friends in North Carolina, at their annual meeting in autumn last, formed an agreement to liberate and send out of the country all the slaves in their possession who might wish to accept of freedom on the condition of leaving the States. Since that time the project has been pursued with such industry, that arrangements are already made for the manumission and removal of about five hundred and forty persons. These will leave behind them, in the hands of the society, only a few individuals whose feelings bind them to the country in which their husbands, wives or children are owned by masters that no inducements they can offer will prevail upon them to sell.

One hundred and twenty are about to embark for Hayti in a vessel from Baltimore; three hundred and sixteen are going to the colony in Africa; and about one hundred in wagons to Ohio or Indiana; all at the expense of the society.

Beside these, the society have already sent sixty four coloured persons to Ohio, and fifty eight to Africa. *D. Adv.*

MORAVIAN MISSIONS.

According to the latest accounts from the establishments of the *United Brethren's Church*, there are one hundred and ninety-eight missionaries labouring in thirty four stations, viz.: five in South Africa, one in Surinam, two at Barbadoes, two in St. Kitts, six in Antigua, three in Jamaica, seven in the Danish West India Islands, three in North America, one in Labrador, and four in Greenland. They have been obliged to abandon their contemplated establishments among the Tartars. The economy and devotion to the cause which characterize all the missionary establishments of this church have long been objects of admiration to the Christian world. The number of converts from the heathen, now connected with the Brethren's Church, is greater than the whole number of regular members attached to it. *Star.*

Locusts.—The Richmond Compiler mentions, that the present season is not more remarkable, in Virginia, for the uncommon drought than for the swarms of locusts which have appeared in many parts of that state. The locusts abound principally in the oak forests, where they devour almost all the leaves. They are found south of James river, on the Pamunkey, and up almost as far as the Blue Ridge. Locusts appear to be extending themselves in various parts of the country.

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WEDNESAY, JUNE 28. 1826.

LUTHERAN CHURCH.

In our next No. we intend to publish copious extracts from the "Pastoral Address of the General Synod of the Evangelical Lutheran Church in the United States," convened at Frederick (Md.) in October last. We regret that we have but very lately been informed of the existence of a number of Lutheran Congregations in the Western Country. The extracts we intend to publish will shew, in some measure, the extent of this Church in the United States. It appears that there is one Synod in the State of New York—two in Pennsylvania—one in Maryland and Virginia—one in Ohio—one in North Carolina—one in South-Carolina, and a Conference in Tennessee. The General Synod, at its meeting in October, resolved to commence the establishment of a Theological Seminary, to be under its care; and it will be seen by an article in this day's paper, that the Synod of New York has a flourishing Seminary under its care. We are much gratified in being enabled to make these statements; and shall from time to time publish such intelligence as we may receive respecting the interests and prosperity of this highly respectable sister Church.

OBITUARY NOTICES.

The Editor of the Western Luminary takes this opportunity of notifying subscribers and others, that although he is disposed to gratify friends of deceased persons, in publishing obituary notices of their deaths; yet he must be the judge whether they contain any thing worthy of public notice, and that may promote the glory of God, and the good of survivors. And he hopes pieces of a different description will not be sent to his office for publication. He recommends a careful perusal of the following communication, on this subject.

For the Western Luminary.

Mr. Editor,

Will you please to give the following a place in the columns of your paper, and favour A SUBSCRIBER.

It is natural to sympathize with those who are bereft by the all-powerful hand of death of a near and dear relation. And a tender and commendable fellow-feeling for the surviving mourners disposes us to cover the faults and extol the virtues of the deceased. How hard hearted and rude is it to withhold the only balm of consolation from the mourner, the belief that the deceased friend is passed into glory.

But in my humble opinion, this matter of translating *all* who die to the realms of everlasting bliss, whatever life they may have lead, is not only useless, but highly injurious. That a political paper, whose object is not to favour, but rather discountenance vital godliness, should do this, is not so strange; but for a religious editor to walk in the same footsteps appears to me quite out of the question.

I have been brought to reflect on this subject by noticing many late accounts, published in papers both political and religious, of the happy, christian death of persons who have led unchristian lives. Against such obituary notices, I would ever humbly though decidedly enter my most solemn protest. Not because I am opposed to happy deaths; for I would, if it were the will of God, that all should "die the death of the righteous." Nor yet because I would withhold any real consolation from the mourning relatives. For I view it to be a christian duty to impart to them every consolation which can be imparted consistently with truth and the interests of religion;—but

1. Because they are *useless*. The state of the dead is unalterable. Those who die without Christ, remain without him forever; while he, who sleeps in the arms of the Saviour, is eternally secure in eve-

ry joyful possession. Neither the happy condition of the one, nor the unhappy condition of the other, can ever be radically altered. To tell the world then that such a man died a christian, can never make him one;—to *him* all such notices are certainly useless.

Nor can they be of any real benefit to the immediate *friends* of the deceased Because, for the most part, they are better acquainted with the circumstances and state of mind during the last illness of their departed friend than any publication can make them. In fact the particulars contained in the obituary are generally received from them. How then can it communicate to them any information which they did not possess before! And how can it impart any consolation, which their previous knowledge of all that is published, and indeed of much more, does not already afford! If indeed any of the surviving friends should be far absent, it may be thought by some a good reason why such accounts should be published But all the particulars of the death may as well and better be communicated by a private letter. It is plain, therefore, that these notices are, to say the least of them, a needless parade. They cannot profit the dead, and to the living, mournful friends, they are useless. But I have a farther objection to them,

2. Because they are *injurious*. These obituaries are scattered abroad amidst a world of ungodly people; and their direct tendency is to encourage the wicked to live without submission to the gospel, while health and worldly prosperity last, in the hope, that in a few moments on a dying bed, they can repent and believe. Only let it be impressed on the public mind, that preparation for heaven can be made just when people please, in the midst of affliction, and a little before death, and you press the gospel upon the healthful in a great measure in vain. And who may not see, that fair accounts of happy deaths, in the case of those who have lived irreligious and wicked lives, have this direct tendency! In this very way, they will be encouraged to live in "rioting and drunkenness, in chambering and wantonness in strife and envying," making every "provision for the flesh," and calculating to "put on the Lord Jesus Christ," just when they put off the body.

3 Because a death bed repentance is *uncertain*. I do not pretend to say, that all these favorable accounts of the dead, were intended to teach us positively, that the subjects of them are certainly gone to heaven. But some of them undoubtedly border so closely upon it, that such is the impression upon the public mind; and that too of persons, who during their life were quite abandoned to vanity, folly and wickedness. Surely a little more caution ought to be used in public narrations respecting the religion of such persons. Our Lord has told us, the tree is to be known by its fruit: and if no fruit appear when it is in its fresh and green state, we certainly ought scarcely to look for it when it is in its decline.

Far be it from me to say, that no death-bed repentance is genuine. I know that God may change and sanctify the soul in a moment, even during the last, the dying gasp. But when he does so, it is out of his ordinary course of operation—it is an *extraordinary* case. The fruit of repentance exhibited only during a last illness, can rarely be depended on. The correctness of this statement is sufficiently manifest from the numerous instances of persons, brought back from the very gate of death, who, if they had then died and passed out of our sight, would have been thought truly religious, and yet who, on a restoration to health "have returned as the dog to his vomit, and like the sow that was washed to her wallowing in the mire." Do let us have the pious fruits of a holy *life*, before we pronounce with certainty the blessing of a happy death upon the head of any, save where the unerring testimony of God is possessed.

4. Because they are *without sufficient scriptural warrant*. No one can read the Bible with any tolerable attention, without noticing its silence in relation to the happy state at death, of those who have lived unholy lives. This holy book contains biographical sketches of many individuals, and records of very many deaths. And yet of all the number, we are told of only a solitary individual who, having lived the life of the unrighteous, died the death of the righteous. One of the thieves upon the cross obtained favour of the Lord in his last moments: and his case, I take it, is recorded, that others in the last extremity may not despair of success, if they will make a right application to an all-gracious Saviour; while the *solitariness* of the case shows it to be extraordinary; and is doubtless intended to prevent the

living from presuming upon a miracle of grace in a dying hour. The salvation of the dying thief evidently presents an exception to a general rule. But our modern obituaries make it an *ordinary* case to obtain an interest in the Saviour in an hour of death, after a whole life spent in rejecting and despising his gospel. If this course be pursued, I fear the scripture rule will be reversed; becoming a christian in death only, will be the *ordinary* method; and a christian *life* the *extraordinary*—to *die* a christian, the general rule; to *live* a christian, the *exception* to that rule.

Publications which are unprofitable to the dead and useless to the living; and injurious to society; and making an impression fraught with uncertainty; and unsupported by the book of God, or rather contrary to that book; certainly ought not to be tolerated, nor even countenanced, nor connived at by friends to civil prosperity and social comfort; much less by a christian people in a christian country.—When we send the dying or dead to glory, let us allow them that glory as the joyful harvest of a life such as the saints exhibited whose triumphant faith is recorded in the book of God.

A FRIEND TO RELIGION.

P. S. The preceding piece, except the last paragraph, is believed to be the same, which was left in *your* office, about nine months ago, and mislaid—The Luminary, indeed, has been more cautious since in its obituary notices—and we hope it will continue so.

From the Frankfort Argus.

MRS. BEAUCHAMP'S EXAMINATION.

From notes of the evidence taken by a gentleman who was present we are enabled to present the following summary of what was testified on the examination of Beauchamp's wife.

John F. Lowe said, that some time before Mr. and Mrs. Beauchamp were married, he was at Mrs. Cooke's, and was told of the intended marriage; Mrs. Cook and her daughter asked his opinion, which he at first declined giving; but on being pressed, told them he thought it was unsuitable, on account of the disparity of age and Beauchamp's dissipated habits. After they were married, he was at Beauchamp's, who tendered his services to advise him as a constable. Afterwards he was there again, when Mrs. Beauchamp told him he was mistaken about Beauchamp's not making a good husband, and said she would give witness a strong proof of his affection for her, which was, that he had determined to kill Col. Sharp for the injuries he had done her. Witness hooted at the idea, and did not believe her serious. While they were fixing to move, Mrs. Beauchamp had asked him to help them, and he did so. He had a conversation with her while Beauchamp was absent at Frankfort, about buying some joists, and she seemed to wish to speak to him privately. She went out to the kitchen, and witness followed her. She seemed to be uneasy, began to wring her hands, and said, "Oh! Mr. Lowe, I want a friend—will you be my friend!" Witness said he would, and asked her to tell what was the matter She said she durst not tell; that she was afraid to tell, but at length told him, that Mr. Beauchamp had gone to Frankfort; and said, "you know, my friend, what I told you about Col. Sharp."

Witness was induced to go to Beauchamp's the evening he got home, by his anxiety to hear the result, as he had hopes Beauchamp had not done it. B. would not at first let witness come near him, and said, "Lowe, you have something against me." On being assured that such was not the fact, he suffered him to enter, and the conversation took place as detailed by him on Beauchamp's trial.

After Beauchamp was apprehended, witness told Mrs. Beauchamp, that her husband had acted very foolishly; that he had told him things, and that she had also, which if he had to swear to, her husband would be hanged. She said it was a laudable act; that Col. Sharp had done her such injuries that her husband was justifiable; that he, witness, could save him, if he would; that if he would not come forward against him, he would be saved; and she requested witness to return in a day or two to see her. He did so, and she implored him to save her husband. He expressed his fears, that people would think he went to see her for improper purposes, and they agreed to act cautiously. He frequently went to see her, at her request by letters sent by a little negro boy. She always implored him to save her husband. He told her he could not agree to swear any thing which was not

true, because it would be known, and requested that she would not tell Mr. Beauchamp what had passed between them, or any thing of the paper she had delivered to him.

Witness said Mrs Beauchamp told him that her husband had got a negro to show him where Col. Sharp slept, under pretence that he wanted to see a negro girl of Sharp's; and wished first to know where he slept, lest he should wake him; that when the negro had showed him where Col. S slept, he cursed him and told him to show him the door where the girl was; and that he did so, for which he paid him and he went away.

He said, she told him also, that Beauchamp had got the shoes he wore when he killed Sharp, about Tully Payne's house, and that he had killed him with a common knife.

He did not recollect the particular times at which these conversations were held. Esquire Beauchamp was the first person he told them to, and in four or five days afterwards, told his father. He also told them to Joel Hensley and Squire Lewis.

He thought he never heard Mrs. Beauchamp speak of any reports about a black child; but she spoke generally of the injuries done her by Col. Sharp, on a subject, which he said, all understood.

He did not recollect what conversation he had with Mr. Scott and Gen. Covington, but on being told that it related to what instigated the murder, he said he had such a conversation with Mr. Scott, but did not recollect what it was.

He produced papers, which, he said, were furnished him by Mrs. Beauchamp, containing false statements, to which she wished him to swear.

He said Mrs. Beauchamp told him that Mr. Beauchamp wanted to kill Col. Sharp publicly; but that she got on her knees and begged him not to take that course, and finally prevailed on him to do it privately. He understood from her that the determination to kill Col. Sharp was his own, and that she had merely induced him to determine on doing it in a different manner.

The first conversation he had with Mrs. Beauchamp, was shortly after her marriage: after which he never heard any thing further until about the time of the murder. He never heard of any agreement between Col. Sharp and Mrs. Beauchamp, for land, money, a negro, or any thing else, to be paid to her in consideration of seduction. He had not had any conversation about such a contract, either since the murder or at any other time.

Mr Stratton stated that the evening after Mr. Beauchamp was taken from home by the guard, Mrs. Beauchamp said in his presence that "the grand rascal was dead and she was glad of it; that he ought to have been dead many a year ago."

Mr. Lane stated, that Mrs. Beauchamp said the reason her husband was suspected, was, the injuries she had received from Col. Sharp. She said, Mr. Beauchamp had always been an affectionate husband, and God forbid that he should suffer for her injuries; that whilst the wounds were bleeding afresh, if she could have called Col. Sharp from behind the curtain, she could or would have stabbed him herself.

Joel Scott stated that himself and Gen. Covington had had conversations with Mr. Lowe, and from his statements took up an impression that another individual would be criminated in the murder of Col. Sharp: but that from subsequent conversations, that impression was removed. He had never disclosed the name of the individual who, he supposed, would be implicated, and never would.

Upon this evidence, Mrs. Beauchamp was released, as not accessary to the murder of Col. Sharp.

LIBERIA.

The Connecticut Observer contains the following letter from a gentleman residing in Liberia, to his friend in Hartford.

"I find the blacks here are very kind and attentive. They are likewise very intelligent. You would be astonished to see how regular they are in their habits—how still the evenings—and how neat they are in their dress,—nothing showy—but plain and clean. They are governed by laws like those in the United States.

"There are now in the settlement about four or five hundred blacks—how many recaptured Africans, I do not know. The volunteer company went up the coast a few miles, the other day, and took a hundred and one of the natives from the slave dealers, and brought them into the colony—and now they choose to remain here, rather than go back to their homes again.

"*Sunday, Feb.* 12.—This morning I attended the Methodist meeting which was

considerably crowded, and conducted well. The first tune they sung was Devises,—the next, I was acquainted with —but the last was the good tune, "Old hundred."

"I suppose, you begin, by this time, to feel anxious how I like living in Africa. I cannot tell you exactly yet;—but judging from appearances, I think I should not have dared to hope things would be so favourable as they are. The people are very hospitable and affectionate. There is plenty to eat and drink. We have goats instead of sheep, for eating, and the native cow is here, but not in plenty. There is abundance of deer in a little space of the settlement. Elephants abound on the coasts. For fruit, we have plaintains, bananas, limes, lemons, and the finest oranges. Coffee and rice grow here in the greatest abundance. Monkeys and parrots are plenty. The principal articles of trade in the settlement are Camwood and Ivory, some gold dust and some cash. Tobacco is very valuable here, to trade with the natives.

"The present is called the most unwholesome season in the whole year. Next July or August, the rainy season sets in—but, from the coolness of the air, it is called the most healthful season. There is no summer and winter here, as in America, but 'the wet and the dry season.' The land on which we are situated, is very elevated—close to the sea —and the constant fresh breeze from the salt water, makes it very cool."

From the Methodist Magazine.

INTERESTING LETTER,

From the Russian Princes Mestorchase, to a Lady in Scotland: Communicated to the Editors by Mrs. C. G.

Observing in your paper an anecdote of the Russian Princess Mestorchase, I thought a letter from that lady to a person in Scotland, would not be unacceptable for publication. C. G.

Dear Madam.—I had the pleasure of receiving your letter a month ago, —so that I would begin mine with an apology for being so long of answering it. I thank you both for your friendly address and valuable present. The reason of my silence may excuse me in your sight: it is Mr. Pinkerton's return to Russia. I see in your letter that you are well acquainted with him, and so you will know that every other concern vanished before the joy of seeing again the *beloved friend*. The word *friend* does not fully express what *he* is to me: add to it what Paul was to the jailor,—what Peter and John were to man sitting at the gate of the temple called Beautiful,—what Philip was to the man of Ethiopia, reading Isaiah the prophet without understanding it;—in a word, what in so many instances the apostles of our Lord were to the poor sinners whom they taught that whosoever shall call on the name of the Lord shall be saved.

Oh, dear *Madam*, when in your letter you mention my *high rank*, you did not think it was the rank of this wicked world, in which, the higher we are, the more we are surrounded by corruption, the more exposed to temptations, and, in every respect, the more accosted and attacked by the enemy of souls! My high *attainments* in human science were nothing more than sinful, idle, useless, wordly wisdom, which the apostle styles *enmity to God*. Now, every hour of my life is employed to forget what I know, and to bless my heavenly Father, who through my friend, showed me, that alas! I knew nothing. Yes, madam, I was ignorant of my Creator and Redeemer's *character and claims*. These were my attainments, and this my wisdom. Now, my dear madam, instead of my dazzling qualities, let charity cover the multitude of my sins,—let charity hope that he who has begun a good work will not leave it imperfect, and will accept and bring me to the throne of his kingdom, cleansed in his most precious blood, and saved by his atonement and sacrifice. I have no *other claims—no other hope;* and I believe you are of the same mind.

Pray for me, that we may meet in heaven, and there join in the song of

Moses and the Lamb. Marvellous are his works (and we have every day instances thereof) with the *proud sinner*, whom he seeks out, calls back, and brings at last to confess his guilty ways. How marvellous are his ways with his faithful servants, whom, like Mr. Pinkerton, he sends far from friends,—whom he brings not only to consent to his departure, but to desire it, in order to make him an instrument of grace among so many places and people! His health, weak in our sight, proved strong in the Lord; —then let us, in all places, depend on him, and submit in resignation, even in our hardest trials, believing it is all done for our good by a God of mercy and love. But I must stop here, lest my letter be too long. Excuse me if I speak too freely: your friendly letter has opened my heart.

I hope we meet daily in prayer and in spirit. When we stand before the throne of our heavenly Father, we shall know each other. Oh, pray for me, that at the end I may be acknowledged by you as a sister in Christ, and as a *redeemed child of God*.

The grace of our Lord Jesus Christ be with you and your amiable family. May his peace never depart from you. This is the prayer of your sincere friend. P. M.

This princess, previous to Mr. Pinkerton's becoming the instructor of her children, was a disciple of Voltaire.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

The seventh anniversary of this Institution was held on Monday evening in the church in John street, New-York.

The Rev. Bishop McKendree presided. After a prayer by the Rev. Bishop Soule, and an introductory address by the Rev. Bishop Hedding, the Report of the Managers was read by the Rev. Dr. Bangs.

We learn with much regret that the annual receipts have fallen below the expenditures of the same period; the former amounting only to the sum of $4,968, while the latter exceeded $5,500.

The operations of the society have been especially directed to the Indian tribes in our country; missions being supported among the Wyandots, Mohawks and Mississaugahs, Creeks, Cherokees, Choctaws, and Potawotamies; and ten of the society's missionaries are employed at the stations established in these several tribes. Eleven others are occupied in destitute places in the white settlements.

Among the Wyandots the native school embraces more than 60 children, and the number of church members is 250. A similar school is attached to the Grand River mission, and the church members are 150 in number. Among the Cherokees are nearly 300 members; and the prospects among the Creeks are brightening. No recent information of importance has been received from the Choctaw mission. The condition of the schools and other marks of improvement among the Potawotamies, are very encouraging. *Rel. Mes.*

LUTHERAN SEMINARY.

The Lutheran Seminary established at Hartwick, N. Y. is reported by the Committee of the Synod to be in a flourishing state, and to be exerting a happy influence on the Lutheran churches. It has already supplied many active Pastors and missionaries, by whose exertions several new congregations have been formed in the western part of New-York, and other languishing churches in Upper Canada have been so far re-established, and encouraged, as to be able to support ministers among them. The Seminary has a Rev. Principal, who is devoted to the Theological department, and an Assistant teacher for the Academical departments. *Rec. & Tel.*

AMERICAN EDUCATION SOCIETY.

This institution held an anniversary in Boston last week. Dr. Humphreys, President of Amherst College, was chosen Moderator. The tenth annual Report was read by the Rev. Dr. Woods. It contained many important facts relative to the operations of this Society, and presented considerations of the highest nature to encourage its progress. Since its organization, 545 beneficiaries have been assisted in their studies for the ministry. Some of these have received ordination to the sacred office, others have been approbated as preachers, and more than 200 are now students in the different colleges of our country, where they are exerting, as young men of ardent piety, a salutary influence on all around them It is not to be imagined that they are all of equal talents, or that the attainments of each, in personal religion are of the highest order; but satisfactory evidence is furnished, by letters from the presidents of the colleges, and from other sources, that their general conduct is amiable and exemplary, and has had a favourable tendency in the promotion of the revivals in our colleges —78 beneficiaries are now under the direction of the Society, and its permanent fund for the support of scholarships is 16 000 dollars. The allowance to beneficiaries in the colleges, is not to exceed 18 dollars per quarter, and for those in academies not to exceed 12 dollars per quarter. Care is taken that each student shall feel the necessity of his own personal labour in his support. The hope was expressed that some of these youth might equal in intellect, a Paley; in piety and discrimination, an Edwards and a Fuller; in labours, a Carey a Martyn, and a Fisk The labours of this Society, it was said, were not to cease till all the seven millions in our own country were supplied with a faithful ministry, and the six hundred millions amongst the heathen were blessed with a learned and evangelical ministry and had been converted to God.

Chris. Watch.

PRESENTMENT.

The following presentment by the Grand Jury of Wake county, North Carolina, deserves to be attentively read and thoroughly considered by the inhabitants of every county throughout these twenty-four United States. We take it from the Raleigh Register. *Fam. Vis.*

The undersigned, the Grand Jury for the county of Wake, May tenth, 1826, having discharged the ordinary duties devolving upon them, cannot separate before they can present to their fellow citizens, for their support and encouragement the system of Sundy school instruction which is about to be tendered to the inhabitants of our county.

It often becomes the painful duty of Grand Jurors, as guardians of the peace of the county, to present for the animadversion of the court, those who have offended against the laws of the country—and this for the purpose of suppressing vice and encouraging virtue. Among those who have thus become subjects for punishment the larger portion will be found to consist of youth brought up in ignorance, and trained up in immorality —youth, whose early education have been entirely overlooked, and whose habits have been utterly neglected. The design of Sunday Schools is to remedy this great and growing evil. They have for their object the gratuitous instruction of the young and ignorant—the children of the indigent, as well as of the wealthy, so that they may read for themselves and thus be better able to understand, those great truths, the knowledge and practice of which minister to man's present welfare and future eternal peace.

The publications of the present day, assure us of a fact which should be deeply impressed on every parent's heart and awaken the interest of every lover of his country. It is this—among the thousands of chrildrer and youth taught in the numerous Sunday Schools in our own and in other countries, few, if any, have ever been arraigned before a court of justice for crime—especially for crimes of any magnitude. This single fact speaks volumes in favour of that system, which, to us, appeares so eminently calculated to diffuse throughout the community at large those virtuous principles and habits which have ever been found the safeguard of republican institutions. Under these impressions, they do earnestly recommend to their fellow citizens of the county to encourage and cherish these institutions; and to aid by their influence those who may be engaged in this useful and lauda-

ble work. And they earnestly hope, that by these means, the time may soon come when the children and youth of every neighbourhood shall be taught to read, and their daily habits become such as to present to our country the promise of a better generation than she has hitherto witnessed.

PROFANATION OF THE LORD'S DAY

The following resolutions in reference to the profanation of the Lord's day were presented by the committee to whom the subject was referred, and adopted, by the General Assembly.

1. *Resolved*, That this Assembly regard with pain and deep regret the profanation of the Lord's day which exists in our country in various forms, and which is calculated in an alarming degree to create a neglect of public worship, a contempt of the authority of Almighty God, a corruption of morals, eventually to bring down the judgment of God on our land.

2. *Resolved*. That this Assembly repeat the warnings, which have heretofore been frequently given on this subject, and do solemnly and earnestly exhort the churches and individuals in their connexion to avoid a participation in the guilt of profaning this holy day.

3. *Resolved*, That it be earnestly recommended to the ministers of the Presbyterian Churches who have pastoral charges frequently and solemnly to address their people on the subject of the sanctification of the Lord's day, and to urge its vital importance.

4. *Resolved*, That it be solemnly enjoined on all the Presbyteries and Church Sessions in our connexion to exercise discipline on their respective members whenever guilty of violating the sanctity of the Sabbath; and that an inquiry should be annually instituted in each Presbytery relative to this subject; and that each pastor should at the earliest opportunity practicable, present this subject in all its solemn importance to the session of the church under his pastoral charge, and invite the co-operation of its members in all proper and prudent measures for the suppression of Sabbath breaking; and further, that it be recommended to all our ministers and church members when travelling to give preference to such livery establishments, steam boats, canal boats, and other public vehicles as do not violate the law of God and of the land in relation to the Sabbath.

5. *Resolved*. That one member in each Synod belonging to this body be appointed a committee to correspond with individuals or the constituted authorities of other religious denominations, respecting measures which may be taken in concert, to prevent the profanation of the Lord's day, and further that the Commissioners to the several ecclesiastical bodies with which this Assembly has correspondence, be committees for the same purpose.

MEANS OF PREVENTING INTEMPERANCE.

1. Give children a good education. Ignorance and drunkenness are very frequently concomitant evils.

2. Sabbath School instruction.

3. Full employment in early life.—When a person has nothing to do, he will invariably do something worse than nothing.

4. Make home a happy place. Parents and children should conspire to render the domestic fireside the dearest place on earth.

5. Let parents be particular as to the company with which they permit their children to associate.

6. Teach them that the physical effects of intemperate drinking are highly injurious.

7. Let parents set an example of the strictest temperance.

8. Encourage the laborious part of community to deposit their surplus wages in the Savings Banks.

Amer. Bap. Mag.

POETRY.

For the Western Luminary

LINES WRITTEN IN DISTRESS

Come power divine, and heal the woes I mourn,
Assuage the anguish of my bleeding heart,
Bid grief retire, and peace again return,
And from my throbbing bosom ne'er depart.

Oft have I raised my trembling hands to Thee,
When words have sunk, and tears refused to flow;
Oft have I looked to heaven—oh look on me,
And one endearing, gracious smile bestow.

Ah leave me not to struggle in the dark,
Nor give me up to fell and gaunt despair;
Benignant steer the tottering crazy bark,
And land me safe beyond the reach of care.

Tis said thou hear'st the wretched outcast's tale;
And these are words on which I love to hang;
Still let them cheer me through this gloomy vale,
Close every wound, and soothe and heal each pang.

And when I fall before the stroke of death,
Withered and shrivelled by his fatal blast,
May thy own voice, in my expiring breath,
Call my soul home, where joys forever last.

J. H.

V————s, Ky. 1826.

[COMMUNICATED]

DIED—At Louisville, on the 11th inst. Mr John O. Cotton, aged 21; from his infancy a resident of Versailles.

KENTUCKY BIBLE SOCIETY.

The public are hereby informed, that the term for which the Rev. RICHARD I. WALKE was employed to act as Agent for this Society, has expired.

JOHN M. HEWITT, *President.*

Lexington, June 26, 1826.

GRATITUDE.

I remember once that a Philadelphia merchant many years ago, whose wealth and importance were only equalled by the goodness of his heart and the purity of his principles, rescued a Mechanic from the clutches of poverty, and what was worse in those days, the hands of the Sheriff. The son of the mechanic was young; but old enough to know his father's benefactor. Many years after this, the merchant fell into difficulties, and at a most trying moment, when all his former friends had forsaken him, the mechanic's son, now comparatively wealthy, stepped forward to his relief. "I am much indebted to you," said the reduced merchant. "By no means," said the other, "I have only paid the debt which my father contracted at the corner of Chesnut Street, thirty years ago, when I was just old enough to understand the cause of my poor mother's tears." The merchant grasped his hand and burst into a flood of tears.—*N. Y. Com. Adv.*

Forgiveness is the economy of the heart. A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits

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